

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1902, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

Lilian Whiting certainly stands easily amongst the first as an assimilator and exponent of good literature and new ideas. This is her value. She is evidently very receptive and responsive, and knows how to pour out interestingly what she receives,—a glorious gossip!

Her new book, 'The world beautiful in books' (London: Sampson Low and Co.), abundantly illustrates this characteristic. In the liveliest and most rapid manner imaginable she pours out her thousand and one bits of gold leaf, every one at least decorative if not precious.

Looking finally at the bustling procession of quotations, we get the suggestion of a singularly bright and busy woman, with a big shelf full of choice books and a pair of scissors, with which she cuts innumerable little snippets, chiefly of pretty verse, that please her; and then, sorting them, deftly puts them together to make chapters, with such titles as 'Food for Life,' 'Opening golden doors,' 'The Rose of morning,' and 'The chariot of the Soul.' With such treasures to play with or work at, the rest seems easy; and the little treasures are readily made to fall into a stream of animated and appreciative talk. And there is the book!

Of course that makes only a book of cuttings and discursive remarks, but, in the end, there is a very shining collection of poetic tit-bits. There is actually an Index of twenty pages, double column.

'Eleanor Kirk's Idea' is an uncommonly smart American monthly (New York). She has notions about many things, and is by no means without discrimination. There is something refreshing, for instance, in her even holding of the balance between the 'Scientists' and the doctors. The following will illustrate both her sense and her style:—

When a 'Scientist' advises the wholesale sweeping out of doctors, I know where to place him. He belongs among the fools. Likewise when a medical practitioner condemns all students of mental or divine science, I am able accurately to estimate his calibre. He's another. The fact is, that every physician of common-sense is aware of the power of mind over matter, and every sane believer in mental methods understands and appreciates the value of a good, faithful, brainy doctor.

On the whole, Eleanor is extremely sensible, but she surprises us when she snaps her fingers at Death and laughs right out at the impostor. What are we to think of this?

Time, as popularly conceived of, does not exist. For human convenience the seasons were divided into months, weeks, days, hours, minutes and seconds. . . . There was no other way to study astronomy than by these mathematical divisions, and if these markings of time could have been confined to the scientific domain and had not been used as a measurement of mortal life, we should have a race to be proud of to-day. But when sign-boards were set up all over the earth, with the inscriptions, 'Man is of few days and full of trouble,' 'Threescore years and ten to the man who travels on schedule time,' &c., &c., there was developed in the race a very bad habit—in fact, the most ignorant and abominable habit that ever could be imagined—the habit of dying.

Of course death had to be led up to, and so we have had sickness, poverty, and troubles of every possible description all along the line. And this because a nothing was made to appear like a something; in short, was endowed with the power to tell the biggest lie that ever could be told.

Well, well, Eleanor, we shall see! But, 'in the name of goodness,' what on earth do you want to stay here for, all the time?

Father Duffy, writing lately in an American Review, thoughtfully brings Religion into the spiritual sphere for nourishment. By Theology alone, he says, it could not live. Theology is a science, but Religion is a spiritual aspiration: and, though Theology may help it with thoughts and logic, it needs something else to give it life and keep it alive. Besides, Religion belongs to that side of life which is at once the richest and the least definable. As Father Duffy wisely says:—

Most of what is best in nature and in life, which makes life most worth living, is incapable of logical analysis or logical expression. Our generous enthusiasms, the instinct of devotion, the outpouring of friendship, the inspiration of noble deeds, the witchery and weirdness of nature, the charm of music, laughter, bubbling gaiety and light-heartedness, pleasant pensive melancholy, love, patriotism, faith—oh! how weak are words to express these things! how impotent is dull reason to appreciate or measure them! Truly, as Pascal says, the heart has its reasons that reason does not know. Imagine logic with its penny tape and grocer's scales trying to measure or weigh these emotions; or compare the explanations given in some ponderous German or Latin treatise on Esthetic with the feelings they try to analyse.

This is profoundly true; and this is why Religion persists, notwithstanding all the defeats of Theology by the advance guards of Science and Philosophy. Like the old Covenanters who fled from house to house, or from cave to cave, to find a free hour for worship, so Religion, driven from tradition to tradition, or from dogma to dogma, is even purified and strengthened by its trials, and believes with the heart when logic and criticism and reason fail. What is this but an abiding proof that the inner self, the spirit-self, with its aspirations and affections, is supreme?

For pity's sake let us escape from the tyranny of words. What does it matter whether we say 'psychical' or 'spiritual,' 'inquiry' or 'séance,' 'subject' or 'medium'? So too, in the 'religious world,' what does it matter

whether we say—but no ; we leave the reader to find out his own parallels, and to sort them in his own way. What we do feel is that we are, all round, suffering from the tyranny of words: and that is the same thing as the tyranny of banners or the tyranny of creeds. We should all get on faster, and get on better, with one another, if we could escape from old forms and formulas. They hide an immense amount of to-day's sunshine. We feel the force of a reference in one of Archdeacon Wilson's discourses in which he says:—

Fishermen (the sage of China says) use baskets to catch fish ; when they have got the fish they forget the baskets. Teachers also use words to convey ideas ; when they have got the ideas they forget the words. May it be mine to converse with men who have forgotten the words !

From the anonymous writer we have received a curious book, entitled, 'The Gospel of the Holy Twelve ; known also as The Gospel of the Perfect Life' : edited by A Disciple of the Master (from Eastern and Western sources). It bears no publisher's name, but is said to be 'Issued by the Order of At-one-ment and United Templars' Society : Paris, Jerusalem, Madras.' It is a kind of new New Testament, with some surprising revisions and additions, many of which are not bad shots ; in fact, the New Testament, as here given, is decidedly arresting and, in a way, fascinating.

We say nothing about the mystical notions that gleam here and there, and find full expression on pages 153 and 154. They are not essential to the work as a whole, and interfere very little with either its suggestiveness or its charm. But we must say we do not appreciate these potterings with the New Testament. We have had several : and they are all arbitrary and worrying even when they are clever.

'How to control Fate through Suggestion,' by H. H. Brown (San Francisco), is a small book of 64 pages and about 100 terse, energetic little paragraphs with sharp titles such as 'Half Science,' 'Not Eddyism,' 'We are what we think,' 'Race sensitiveness,' 'No sickness,' 'Speed of vibration,' 'Love's pitch and octaves,' 'Control of Evolution,' 'Disease, thought-created.' The little book has nothing particularly new in it, but it certainly does suggest a good many keen points in a bright way.

A thought concerning Evolution is gaining ground. It is this—that the secret of Evolution is not in Matter but in Mind—perhaps in both, but not in Matter without Mind. The true creator is aspiring Thought, not vibratory mud. 'In the beginning was the Logos,' not slime. Dr. A. Wilder puts it well :—

The hypothesis of evolution seems to be the chief evangel of the present period. Its apostles appear, while investigating processes, to overlook causes, forgetting that mind is first. It is not possible to work the theory of evolution from the bottom. The term means an unwombing, an unfolding from within ; and so, to use the forceful words of James Martineau, 'nothing can be evolved that is not first involved.' The same concept is found in the words 'matter' and 'nature,' both which signify the mother-principle, and accordingly imply a paternal, causative, omniscient will.

But we must not over-depreciate Matter. It also is a 'good creature of God,' a useful product of Mind—or one of its working instruments, and a beautiful instrument, too.

'Songs of Moor and Stream,' by W. Herbert Smith, with pen and ink drawings by Rosa Smith (Durham : Willan and Smith), we have enjoyed as distinctly above the average of what may be called unprofessional poetry. The writer must be a keen lover of mountain, moor and

stream in his beautiful Lake country : and, within his love for Nature, there is a manifest love of Human Nature. A little more of the mysterious faculty of inspired song might have made these fresh and wholesome verses very notable poetry indeed. As it is, they are altogether pleasant.

REALITY AND ILLUSION.

The whole difference between the Western and Eastern views of the nature of material existence, is a question of inference from, or interpretation of, the facts. Under similar circumstances, whether awake or asleep, we all have similar sensations, whatever our theory be ; so about the facts there can be no dispute, for hot is hot, and cold is cold, pain is pain, and pleasure is pleasure, whether we theoretically regard them as illusions or as realities. The crux of the whole matter lies in this : that we think we have the capacity to determine in what reality consists—what things *are*, apart from the conceptions which anyone has of them ; and the Eastern denies that the human mind is able to form any idea of what things are in themselves, that is to say, deprived of their attributes ; for what we call 'attributes' are merely the impressions which our senses receive, effects which we inferentially transform into causes, and exteriorise as objects. Since we can form no conception of any third alternative, things must be either real or unreal ; and as we can take cognisance only of appearances, or sense-impressions, we can form no idea of reality ; so the manifested universe must necessarily be unreal, since we can take cognisance of it. The Eastern is evidently an out-and-out idealist, but he differs from our Western idealists in that he does not think that things are nothing but illusion, for he recognises in everything the presence of 'the One Reality' as the necessary condition of its existence ; although that presence is masked, and must always remain a matter of inference for a being in the state of manifested existence. Anyone who talks to an educated Brahmin or Buddhist, not with the idea of puzzling him, or tripping him up, but with the wish to 'get at' his ideas, is soon struck by the fact that while for us 'real' and 'unreal' have in this reference the same connotation as 'true' and 'false,' they do not at all mean the same thing for him. 'False' implies deception, and the Eastern theory of the unreality of things does not contain any such implication. Maya is no deception on the part of 'God,' no shabby trick played upon us by 'a Being whose nature is reality,' and if we in our belief in the reality of this apparently substantial universe are the victims of misplaced confidence, it is we who gratuitously deceive ourselves.

The Eastern tries to get to the bottom of things, the Western is content to float upon the surface. For us a thing is real when it acts in every respect as similar things do, that is to say, in the way we are accustomed to see such things act—according to the laws of Nature, as we term it. We appeal to our senses for our evidence of reality, and our judgment is an inference from the sensations we experience. But we know that our senses are liable to be illusional, and also that we may delude ourselves by drawing false inferences from our sense impressions, and we are, therefore, accustomed to test one sense by another, and to verify our conclusions by appealing for confirmation to the sense impressions of our neighbours. Until lately this was considered sufficient, but now we recognise the possibility of more than one sense being illusional at the same time, and even of 'collective hallucinations'—that some, or even all, of the senses of a number of persons may be simultaneously illusional in the same way : we think, however, that we have a guarantee against this source of error in the reactions which

object suspected of being illusory has with something we know now to be 'real'—if, for instance, a materialised form moves an article of furniture, we think ourselves justified in believing that it is not merely a collective figment in the brains of those present. When anything stands all these tests, we call it real; to the Eastern, those tests would only prove that the illusion is more or less perfect.

It is difficult for us to understand this Eastern view unless we remember that until quite lately we have conceived consciousness as having only one form, whereas in the East, from time immemorial, it has been recognised that consciousness assumes different forms on different planes of being. As yet, the most characteristically Western mind cannot grasp the idea of 'inner senses,' but attributes clairvoyance to abnormally extended 'outer' sense perceptions; those who can picture inner senses to themselves imagine them only as counterparts of our present senses. Some get so far as to think an additional or 'sixth' sense possible; but in all cases it is our present consciousness that is supposed to be extended or intensified, and this implies that the reactions of things will always be the same, or, in other words, that the laws of Nature are the same on all planes of being, between which planes there can, therefore, be no discrete difference. The Eastern postulates, not only different degrees, but also different forms or orders of consciousness, which implies a different order of Nature on another plane of being, to which different order of Nature our 'natural laws' do not apply. He, therefore, does not take our present normal consciousness as the standard or essence of reality, nor consider the trance state as a perverted or falsified condition of consciousness, our experiences during which are merely the irrational echoes or shadows of things of this life; he regards both waking consciousness and trance consciousness as equally real, or equally illusory, according as we choose to express it; and in this he is perfectly justified, since in both states of consciousness things have every appearance of reality, and appearance to all our senses is our Western criterion for the real.

We might express the Eastern idea in Western terms by saying that the state of consciousness we happen to be in at any moment is real, just as the side of the street on which we happen to be is 'this side of the street'; but to this the Eastern would reply that there cannot be two kinds of reality, although there may be two kinds of illusion; and that what he calls *reality* does not enter at all into Western science or philosophy, and is something over and above our conceptions; or enters into our interpretation of the universe only as the God of transcendental religion, and even then only as 'reality' imperfectly conceived. A great deal of what I have now said is involved in the doctrine of Maya, about which I should like to say something more in a future article.

LUX.

DECEASE OF MRS. SAINSBURY.

We regret to have to record the decease of Mrs. Charlotte Sainsbury, at her residence, 4, Emanuel-avenue, Acton, W. Our friend, who passed to the other life on Friday, January 31st, in her eighty-fourth year, was widely known and greatly beloved, and her kindly influence will be sorely missed by the family and friends whom she has left. While we cordially tender to them our fullest and deepest sympathy in their bereavement, we are confident that they will derive inexpressible comfort in the contemplation of her beautiful life and her peaceful departure. Our cause suffers by her removal, for she was a generous supporter of 'LIGHT,' and a member of the London Spiritualist Alliance from the time of its foundation in 1884.

THE LATE DR. MOMERIE.

FROM ANOTHER 'OLD CORRESPONDENT.'

Permit me to supplement the admirable article which appeared in 'LIGHT' of January 11th, in appreciation of the late Rev. Professor A. W. Momerie, M.A., D.Sc., LL.D., &c. I suppose from about 1886 to 1891, there was no man who had a larger or more enthusiastic following than the late Professor Momerie. He was a man of winning manners and magnetic personality, and his sermons were marvellously clear and logical. In these any difficulty was so lucidly explained that it could never again puzzle or bewilder, and they were delivered in his own peculiar style, full of humour, full of sensitive feeling, or sometimes of cutting sarcasm or of cold, clear logic; and alas! perhaps sometimes too full of indifference to the feelings of those who differed from him. All this made them unlike other sermons, and those who cared at all for Dr. Momerie's preaching seldom cared to hear anyone else.

His social gifts were great, and for several years he dined out every night of his life. He had the power of making friends and keeping them. He was a brilliant conversationalist, full of anecdote, yet always discouraging scandal and mischievous tale-bearing. He said, 'Talk of things, not persons.'

He may have made more friends with women than with men, because he was unconventional and men thought he ought, being a clergyman, to look more like one, and to talk in a more orthodox way. Women would probably have thought the same, but they were won by his smile and his charm and his kindness; moreover, they did not criticise. Yet he had many good friends among men in all ranks, but was too proud and independent to defer specially to any just because they might be likely to be useful to him. He had a great sense of his own sufficiency. He knew he could always command hearers for his sermons, and readers for his books. A well-known bookseller said last week: 'We always keep Dr. Momerie's books; they are classics.' This self-sufficiency Dr. Momerie abundantly proved in his later dark days at the Portman Rooms—till his health broke down. It was not conceit, though many wrongly construed it as such. He used often to tell us that humility 'consisted in a true estimate of ourselves: to under estimate was as bad as to over estimate.' But there is no doubt he failed to gauge correctly how far he could go without effectually and for ever estranging Church authorities on whom to a great extent he was dependent. His parents being Nonconformists, he had not sufficient sympathy with the weaknesses of the Church, which were, in a way, her strength, inasmuch as so many shared and sympathised in these weaknesses: and when he found he was misunderstood and shunned by most of the clergy as a bitter enemy, when he had only meant to be 'the faithful friend,' he grew very sad, perhaps even a little bitter. Still, he would never have made a good parish priest, as he was not strong enough for parochial work and his highly polished sermons were not adapted to an ignorant congregation; one sentence in a sermon often cost him a week's work before he got every word in it to his liking.

Yet he could easily have been won by kindness and appreciation, as was shown by his regard for the late Dr. Creighton, who sent for him and seemed to take to him very warmly. He gave him permission to preach in Portman Rooms, and said 'he persistently threw into the waste paper basket all letters asking him to prevent his doing so.' Dr. Momerie was most grateful, and said 'he would do all in his power to meet his wishes in everything.' His last sermons preached there, on 'Immortality' and 'Evolution of the Idea of God,' were exceedingly powerful and pathetic, and drew large crowds. Now that he is gone, and we know how ill he must have been for months before his death, we see that nothing but dogged perseverance and strong will could have enabled him to get through his work; but we are thankful that we were allowed to see in it his growth in spirituality, his depth and tenderness of feeling, and his perfect trust in God.

In private life with his wife and stepchildren he was the most unselfish and gentle of men, writing his sermons in the same room in which they sat—satisfied with the

simplest fare and always ready with a smile to help them over any rough places. They adored him, and such adoration is a strong test of a man's character, and I think I may say with Dante,

'E se il mondo sapesse il cor ch'egli ebbe,
Assai lo loda, e più lo loderebbe.'

Par VI, I, 140.

Characteristic sayings of his, not published in his books, were such as these:—

'For killing error an ounce of ridicule is worth a ton of argument. Ridicule is the best test of truth, because it is impossible really to ridicule what is really true.'

'Logic is itself an inspiration. The dislike to what is logical, and the contempt for logic, are themselves among the worst evils of ecclesiasticism. I don't mean to say we don't want other things, especially emotion, but logic is fundamental. It is no use having emotions about irrational things.'

J. H.

THE GERMAN PSYCHICAL JOURNALS.

'Spiritistische Rundschau' has recently adopted a new departure in giving rather a smaller quantity of letterpress, and, in lieu of the latter, a frontispiece, which is usually a portrait of some noted psychic. The New Year's number commences with one of Frau Rothe, and may, indeed, be called a 'Rothe number'; for, of the nine principal articles, seven are devoted more or less to this subject.

The first, headed 'Frau Anna Rothe,' gives a short account of her life and psychic experiences. The second and third are notices of séances at Stettin and Berlin, the latter being a very detailed protocol of what might be called a monster séance; no fewer than thirty-six persons being present, most of whom signed their names to the protocol. The next, by William Danmar, of New York, is called "'Stoff' is not Matter," and deals more especially with Dr. Maack's pamphlet on the 'Rothe-Sellin Scandal,' briefly noticed in 'LIGHT' some months ago. Other papers are mostly accounts of séances, with the usual phenomena of *apports* of fruit and flowers. The only other very noticeable paper in the number is an instalment of 'Communications at a Spiritistic Circle,' contributed by S. W. Bull, of Nürnberg.

With regard to the Rothe séances, I observe that the name of Professor Sellin has not lately appeared, though Herr Jentsch is still her manager and has apparently taken up his abode at Berlin with the rest of the family.

'Psychische Studien,' for January, has also two papers devoted to this medium, on whose account more ink and paper have perhaps been expended than on that of any other psychical notability! The first of these is an open letter to the Editor, entitled, 'Is Frau Rothe a Medium?' by Dr. Med. Reininghaus, and is decidedly in Frau Rothe's favour as a genuine medium. The second, 'Sensation and Science,' by Dr. Walter Bormann, is another cutting attack on 'Dr. Maack's' Rothe pamphlet, the vulgarity, bad taste, and absence of real criticism of which meet with much plain speaking.

An article on Mrs. Piper and Dr. Hyslop, by Dr. Wernckke, is very interesting, but readers of 'LIGHT' are sufficiently acquainted with the circumstances narrated, such as Mrs. Piper's *alleged* confession, and her séances with Dr. Hyslop. This paper is accompanied with portraits of Dr. Hodgson and Mrs. Piper, similar to those given in 'LIGHT' some months ago. I do not know if I am a good physiognomist, but the face of Mrs. Piper impresses me very favourably. I should call her a very nice looking woman, with a truthful and reliable expression; her signature, too, is in a very pretty and decided handwriting. Poor Frau Rothe, on the contrary, is not handsome, and has a nervous and frightened expression, but she looks honest enough, and the present likeness is by far the most pleasing I have seen of her.

The New Year's number of the 'Uebersinnliche Welt' has a new design for the cover, which, to my thinking, is not an improvement on the old 'Sphinx' with which we have been familiar for nine years. It is now published fortnightly instead of monthly, and seldom contains more than two or three articles, which run through several num-

bers, and are in very large print. The number for January 1st concludes with an announcement, or prospectus, of a new Masonic Lodge and Temple for Germany, to be called the 'Holy Grail Lodge and Temple, No. 15.'

To persons of ordinary understanding—like myself—the most interesting article is one on Justinus Kerner and the Seeress of Prevost, which runs through the two January numbers. Many years ago I read Dr. Kerner's work on the 'Seeress of Prevost,' but some readers of 'LIGHT,' although they may have heard the name, may know but little of this very remarkable person, and I will, therefore, give for a subsequent issue of 'LIGHT' a brief sketch of her life, condensed from this account by Dr. Med. Schenck, of Berlin; which is the more interesting as the frontispiece consists of a reproduction of the picture, by Gabriel von Max, of the 'Seeress of Prevost.' Here she is represented lying at full length on her bed of pain, the head supported by pillows and covered by a white cloth, somewhat like a nun's hood; the features are pretty and calm, with the eyes either closed or cast down; in fact, one would imagine she was asleep, but she is probably represented in her somnambulic state. The portrait is probably either from description or imagination; the *mystic* artist, Gabriel von Max, can, of course, never have seen her, as she died in 1829, but a footnote by the Editor says that in 1885 Herr von Max had a long interview with her sister, who at that time must have been an old woman, and from whom he obtained many particulars of her early life.

M. T.

THE STORY OF A ROBIN.

On reading the story of a robin, in 'LIGHT,' I thought I would relate a curious and, to me, delightful incident concerning a robin. It happened some years ago, when I was on a visit to my sister. One afternoon she had been sitting alone under an oak tree on the lawn. I noticed when she came in that she looked rather pale, and she said she had been listening to a robin; the little creature was perched on a branch just above her; it sang as she had never heard a bird sing before. All the time it was pouring out its flood of melody it fixed its bright eyes on her, and was not at all disturbed by her presence.

Just after she had told me, two ladies arrived. One was on a visit, and the other was the daughter of the house. They had been taking a walk nowhere near the oak tree. We met them at the door. The visitor, who was an excellent medium, but who never gave séances except to us, was to return to London that day, and my sister asked if we should have 'a sitting' before she left; so we went straight into a little room and took our seats at the table, and neither of us said a word to the medium.

After a very short time she spoke in the voice of my nephew, who had passed away some months before, and said: 'I saw you, mother, when you were sitting under the oak tree; I could not speak to you, but I sent the robin.'

We looked at each other with amazement, mingled, I am sure, with thankfulness that such things could be.

W. GLANVILLE.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, February 20th, when

THE REV. J. PAGE HOPPS

Will give an Address on

'THE DANGERS OF SPIRITUALISM'

in review of a book recently issued 'by a Member of the Society for Psychical Research.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'Immortality and Eternal Life.'

SIR.—It is always a great pleasure to listen to such eloquent addresses as that of the Rev. Conrad Noel to the London Spiritualist Alliance. The questions mooted were indeed well worth discussing, but I think it is rather a pity that no clear definition has been given of the radical difference between the terms *eternity* and *immortality*.

The loose phraseology of some speakers in matters that require, above all else, a concise and correct meaning, has much endangered Church doctrines in fully opening the door to fierce philological controversies. It is true enough that our many Church sections, noisy hydras with innumerable heads, all think and speak differently on the subject. And yet, could not some of our reverend friends of the High Church strive to enlighten us on the official conception of both terms?

'Eternal' we generally take to qualify that which has neither beginning nor end, and it can only apply to the Spirit-God; but to speak of eternal life in regard to man involves very serious considerations, as it would then be taken for granted that there is no *principe premier* to our existence. The *co-existence* of divine and human life throughout eternity is mere pantheism.

'Immortal,' in religious parlance, qualifies that life which has a beginning, but no end. From the theistical point of view, and according to the teachings of Christ, man's life is immortal, and physical death does not bring it to an end. The *initium vita* is an act of God.

In short, 'eternal' applies to the Creator, 'immortal' to His creature.

I do not wish to dispute about the immortality of the race (the negation of individual immortality, as has well been said), and conditional immortality, nor any point of doctrine, but simply to ask for *un peu plus de clarté*.—Your obedient servant,

EDOUARD ROMILLY.

2, The Common, Ealing.

Influence of the Séance Room.

SIR.—In reference to the inquiry, 'Is it a Fact?' in 'LIGHT' of January 25th, kindly allow us to say a few words on the subject. As we have had over fifty years' experience of spiritualistic phenomena, we feel that we are in a position, and ought, to express our opinion on this important matter. The author of the book referred to says it is 'universally acknowledged and admitted by experienced Spiritualists that the influence of the séance room is, on the whole, debasing, and tends to banish all true devotional feeling and true religion.' This is simply assertion without a solitary proof. We can truly say that spirit communion, so far from being debasing, is uplifting, and helps to make man wiser and better, and gives him clearer views of himself and his destiny. It also deepens his religious feelings so that he feels he is in 'a new heaven and a new earth,' 'that old things have passed away.'

In all our experiences at séances, in all classes of society, we have never met with a single instance in which a person would be justified in making the above statement, and we have not the slightest doubt that this will be the universal testimony of experienced and truth-loving Spiritualists.

THOMAS AND M. A. EVERITT.

Hendon.

SIR.—In answer to one who wants truth on the question whether it is a fact that the séance-room is debasing, may I give you my own experience? As far as I am concerned, I may say, after an experience of twenty years, that the séance room has helped me in spiritual growth; it has taught me to know evil and fly from it, and to know good and do it—to do unto others as I should like them to do unto me. The séance room, in fact, is like a little heaven to me, and helps me to know and worship my Father God, through His spirit messengers. If your correspondent will attend well-conducted séances he will not require advice from anybody, but will be able to judge for himself. I trust he will read this in a kindly spirit, and not be offended. Every man should use his own judgment.

THOMAS DABBS.

SIR.—A letter in 'LIGHT,' under the heading 'Is it a Fact?' has attracted my notice, and I observe that it is from 'One who wants Truth.' Permit me to say that no one need ever be in want of truth, or fail to recognise it when obtained if he seeks it seriously and with faith.

There are 'Dangers in Spiritualism,' the same as in every other faith, but the dangers only oppress or interfere with those who enter the sacred portals of Spiritualism out of idle curiosity, or for the sake of physical phenomena. But there are no dangers to the spiritually-minded who seek truth for truth's sake, and who ask for blessings in order that they may be able to impart blessings to others.

There are so many honest, conscientious, truly spiritual disciples of Spiritualism to-day, that none need cry out that they are in darkness, for they can have access to the most enlightened without fear or favour, and partake of their happy experiences without pay. Let our friend who is 'seeking truth' have an interview with someone advanced in truly spiritual matters, such as are practised by honest Spiritualists, and let him seek advice as to what literature to leave alone, and how to commence his studies aright; for to learn lessons properly one must begin with the first letter of the alphabet. To be a musician one must practise scales and study theory first.

Before one can be in 'communion with saints' one must prepare oneself and become fitted for their holy society; he who honestly desires such can easily attain his desires.

The séance room in its pure sense is the Holy of Holies. Much comfort and happiness, rich instruction and advice are obtained in circle, from being in touch with dear departed ones and the holy influences with which they are able to surround us. Keep the séance room purged of worldly desires and then there is no danger.

If people enter the séance room with the remark 'Let us see what the table has to say,' and devoid of sincerity of purpose, they only invite the presence of those on the borderland whose faces are turned from the light, whose desires are still worldly, and who have not progressed spiritually. Leave such severely alone; be sincere; be pure-minded; ask for help and inspiration from God; pray for protection and help from the Almighty's heavenly messengers; surround yourself with such an impenetrable armour of light that no evil can penetrate; do this (no one can do it for you without your co-operation) and you will indeed have found the truth.

F. L.

Vivisection.

SIR.—A man and a dog both partake of the same food and are found to be suffering from the action of some unknown poison. Which of them is to be first experimented on?

A questionable form of infection is under notice. Which shall have its dangerous virus injected—the student or the rabbit?

It is true I have not studied vivisection (or vegetarianism) very deeply. *That* was not the point of my letter. When we arrive beyond the veil most of us expect to enjoy and benefit by a clearer and wider vision. May not this be the case with the two personalities under discussion? He who never changes never progresses.

As regards right living, that is the millennium of which the whole Adamic race is expectant. But it cannot come upon us in the twinkling of an eye or at the sound of a single trumpet.

Let the anti-vivisectors sweep away the abuses of vivisection first; later, when the uselessness of operations upon animals has been demonstrated, let them agitate for their entire abolition.

H. W. THATCHER.

Manor Park Building Fund.

SIR.—I should be greatly obliged if you could grant space in your valuable paper for the insertion of an earnest appeal to Spiritualists, on behalf of the Manor Park Building Fund. Since the opening of the Temperance Hall, Whitepost-lane, in 1897, Spiritualism has grown to such an extent in Manor Park that on Sunday evenings we are overcrowded, and on several occasions we have had to turn inquirers away. Therefore, we are desirous of getting a larger hall, but owing to the prejudice existing against Spiritualists, this is no easy matter; and the only way we can see out of the difficulty is to try to get a hall of our own. The officers and members are earnestly working to achieve this, and I feel sure, if it is made known, there are many kind friends interested in the cause who would be willing to help. We have already in hand £23, and trust by the publication of this appeal in your paper that it will soon be greatly increased. Can I further encroach upon your generosity by asking if you will kindly acknowledge in 'LIGHT' any donations that may be received? Donations should be sent to the secretary, Mrs. Jamrach, 61, Haslemere-road, Forest Gate.

ALICE JAMRACH, Hon. Sec.

(Letters to the Editor continued on page 70.)

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 8th, 1902.

Light,

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ANARCHY: ITS CAUSE AND CURE.

A few days ago, turning over the leaves of a highly intellectual Boston (U.S.) paper, we were attracted by an article on 'The roots of anarchy,' and from a strictly American point of view. Now, that is a strange thing,—that, from a strictly American point of view, an unusually enlightened observer should have to discuss the roots of anarchy—growing from the fresh soil of the so-called 'New World.' What can that mean? We were always told that anarchy was bred by oppression, or that it came before suffrages and freedom were won: and yet here, where suffrages are universal and all are said to be free, the thoughtful onlooker is puzzling over this 'root of bitterness,' this kill-joy of good government, this ogre of social life. What does it all mean?

The answer has been given from several quarters lately: and it is both a curious and an unpleasant one. The roots of anarchy are not so much in the soil of hate or cruelty as in the mire of injustice, selfishness and ignorance. In other words, the anarchist does not belong to one order, and he may be detected where we should be least likely to look for him. To speak frankly, he may be not so much the slayer as the slain.

The writer of the article to which we have referred gives a case in point. A certain Iba Solaro, an admired teacher belonging to a respectable family, disgusted with one Hoshi Toru, 'a leader of the type of Quay and Croker,' came to the conclusion that the world would be advantaged every way if Toru were not in it. So he gave him a year's chance, and then, there being no improvement, Solaro dismissed him with a sword. He did not attempt to escape, but explained his motive, and quietly paid the penalty. Where was the anarchy here? Probably on both sides. The Quay and Croker manipulators of men are as truly anarchists as the outraged or enraged destroyers of men, seeing that they violate the unwritten laws of social or corporate life, and play their game for self, as practically lawless buccaneers.

This is the point of the notable article before us which gives us an unpleasant glimpse of American life. The writer is perhaps too serious over the everlasting apple question, which dates from the creation of the world, but we are sorry to hear that 'in the best suburban wards of Boston, the school children steal apples and resent reproof with stones and abuse; and that the police officer, on being appealed to, confesses his inability, and says, "Why, kids come in here, so small I have to stand up at my desk to see them, and cheek me to my face"—which, of course, is very

naughty of Young America, and a kind of embryo anarchy in its way.

But he tells us many things that are very much more serious. He affirms that Philadelphia (the city of Brotherly Love, if its name is anything to go by) is 'a centre of lawlessness': and children again! Boy burglars, from seven to twelve years old, bring off house-robberies. A boy, aged twelve, kills another boy in a quarrel over a rough game. A Mr. Riis tells how he found two boys, of four and eight, in prison for robbing a till; a gang of practical burglars averaging not over eight years of age; three boys committed for assault, three incendiaries thirteen years of age, and 'an angel-faced boy' who tries to burn the house of his benefactress over her head. And these are only samples!

When we pass from the children to their parents, we see 'the evolution of the thieving, stone-throwing, cheeky kid.' A drunken man, arrested, shows fight, 'then a crowd of roughs came to his assistance, and by force of numbers succeeded in getting him away from the officer. One of them grabbed the officer's night stick and smashed it down on his head.' All this is anarchy which broadens and deepens until Presidents are murdered, and the nation itself rolls on to courses which are only anarchy legalised and carried out by authority or the majority.

So it comes to pass that the protest against anarchy is apt to be itself anarchical. A negro commits an assault. He is burnt alive by a mob of 'citizens' who prevent interference and inquiry. What is that but anarchy fighting anarchy? But it runs through the whole fabric of society. The writer from whom we have been quoting sees anarchy in the home where young people bully their parents, in crowds of people who hustle and trample upon one another to secure the best places, in speculators and syndicates who deliberately plot to squeeze the weak and the unwary, and in the relations between capital and labour: the attempted remedy often being as bad as the disease,—mere vengeance, which is simply anarchy in defence instead of aggressive.

This American censor of morals, we hope, exaggerates, and his references to young people rather suggest that his standard is too high for this naughty world: but we have taken him seriously because we agree with him that a serious evil is upon us. The anarchic spirit is abroad, and it becomes us to understand and to deal with it. This writer hardly goes too far in his concluding sentences:—

'Can any one fail to see in these things other than an epidemic growth threatening the national life? And, seeing it, can he help attacking these roots of anarchy in the school, the family and the community, not forgetting those of his own growing, cultivating instead reverence for law, respect for the rights and personality of all men? Let us take the motto from our eyes and look at home, where, rather than in farthest East or West, is great need of the loyal service of the body of our citizens. Failing this, it is only a question of time when our republic shall be weighed in the balance, and found wanting.'

Is it possible to describe in a word the cause of anarchy? We think it is. In our opinion that word is *Animalism*. Anarchy in every form,—from apple-stealing and abuse, to empire extension and slaughter: from an assault, to the roasting of the offender; from hustling for a good place at the show, to cheating widows and orphans with a rotten financial conspiracy,—is every way the product of mere animalism, a forthcoming of the earlier instincts which swayed the beasts of the forest, the prairie and the cave. One anarchist is a tiger, another a fox; one is a wolf, another a hound; one is a gorilla, another a rat: but all come to the same thing—an assertion of the merely animal self. And that is what is the matter with the world.

The cure? It is obvious. We have to

Arise, and fly
The reeling faun, the sensual feast;
Move upward, working out the beast,
And let the ape and tiger die.

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But how can this be accomplished? Not by laws and penalties which, as a rule, are only retaliations, but by a spiritual change which turns entirely upon the ruling delight. The animal delights in blood and mastery; and we shall never be rid of him until we learn to delight in beauty and service. We must get beyond commandments and compulsions, duty and sacrifice, and come to simple joy in harmony, e'er this great change can be attained.

This is our case, as Spiritualists, and we submit it to the great jury, the human race, confident that some day the verdict will be given in our favour, as those who testify that in the evolution from Animal to Spirit, from selfish passion to surrendering affection, lies our only hope of salvation from Anarchy, which is only another name for Beast.

SOCIETY FOR PSYCHICAL RESEARCH.

An occasional contributor writes:—

In the course of his presidential address, delivered at the Westminster Town Hall, on Friday in last week, Dr. Oliver Lodge, F.R.S., confined himself to general observations respecting the subjects investigated by the society. Referring to trance lucidity, clairvoyance, and certain strange physical phenomena which sometimes accompany the trance condition, as when the mouth utters and the hand writes apparently from promptings originating in sources external to the medium, it was pointed out that there were two explanations generally put forward—telepathy and the mental activity of deceased persons. The telepathic explanation can be pressed too far, for while telepathy is undoubtedly a fact—one, perhaps, of a whole chapter of human faculties—it cannot be said to satisfactorily explain all that occurs in the trance condition. The discarnate spirit theory would seem to be based upon the conception of ourselves as incarnate souls or spirits. The control of so elaborate a machine as the human body by a second spirit presupposes, of course, the existence of other spirits. This the president was not prepared to deny. In his opinion space may contain a wide field of life and mind, with the possibility of influence on, or interference with, our earth life, just as in astronomy the recognised order of things is sometimes set aside by the occurrence of unexpected phenomena. It is largely a question of evidence. It was suggested that the investigation and study of cases of simultaneous control, when possible, would lead to valuable results. As regards our own personality, Dr. Lodge does not think that the whole of it is incarnated in our body. What the remainder may be doing he did not know; it may be asleep or it may be in touch with another order of existence. Death is the reuniting again of the whole. The president said further that he had never seen a trustworthy instance of the phenomenon spoken of as the passage of matter through matter. Materialisations he had never witnessed; but he considered the testimony for their having occurred very strong. They might represent a singular and surprising modification of a known power of life. As a mollusc can extract material from the water to form its shell, so it is conceivable that a spirit could clothe itself temporarily with particles taken from the body of the medium. Abnormal physical phenomena were not, in his opinion, to be associated with life after death, as they always occurred in the presence of the living: he should prefer rather to regard them as an extension of human faculty. Most mediumistic phenomena could be duplicated, but the question was, 'How—under the test conditions that were sometimes imposed?'

The address was very interesting and was attentively listened to by a large audience.

A. B.

TO CORRESPONDENTS.

Several communications are unavoidably held over for another issue.

EDWARD MAITLAND AND ANNA KINGSFORD. We hope to find room next week for another communication which has reached us, and then the controversy must be considered as closed.

IMMORTALITY AND ETERNAL LIFE.

ADDRESS BY THE REV. CONRAD NOEL.

At a meeting of the Members and Associates of the London Spiritualist Alliance, held in the Regent Saloon, St. James's Hall, on Thursday evening, the 23rd ult., an address under the above title was delivered by the Rev. Conrad Noel. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair.

In commencing his address, the REV. CONRAD NOEL said that he had often heard a charge brought against Spiritists—and by that term he wished to include all believers, of whatever persuasion, in a future life—that they were somewhat idle star-gazers, that was to say that suppose one found a person who was not a believer in a future life, but who had been what is called a secularist, and supposing that such a person was suddenly converted to a belief in a future life, the very moment he was converted to that belief his efforts relaxed and he became for all practical purposes dead to the activities of the world. Very often the secularists instanced the case of Mrs. Besant, who, they said, since she became a Theosophist, and thus a believer in some kind of life after death, had to a great extent ceased her active work of reconstructive social reform. Therefore her belief, it was contended, had weakened her power of action, her grip on the facts of mortal life and the problems of the age. Now it was true that upon some natures the conversion to a belief in a life after death might act in this kind of way, but he thought they must, on the other hand, confess that a very great number of believers in some kind of a future life were strenuous social reformers in the very first ranks of those who recognise the necessity for just and merciful relationships towards their fellow-men in the present day and the present world. But however that might be, it was certain that some kind of belief in immortality gave us the only guarantee for just and effective action in our relationships with our fellow men in this present life. Secularists talked about the immortality of the race. 'After all,' they would say, 'why not be a little less selfish? Don't you see that while we ourselves go under and become extinct, yet the great race survives? Why cannot you work for the good of the race? You may perish, but your thoughts survive, the results of your actions survive. That is the only true immortality. Work for the good of the generations yet unborn.'

But the generations of what? The race of what? That was the true question. Were we asked to work for a race of human beings with immortal souls, with unshakable personalities, or for a race of soulless automata, of unmoral mechanical atoms which are to be finally dissolved by the shock of death? It was true that some persons had argued in this fashion: 'If you do not believe in a future life of any sort then all the more are you bound to do right towards your fellow-men who are going to have the life of a summer fly only, a life of a moment or a few hours. They are so soon to become extinct that it is your duty to give them a little pleasure, a little happiness.' Now it had struck him (the speaker) as very significant that in a book on 'Animals' Rights,' by that great and admirable thinker, Henry Salt, the author remarks that although he himself is an agnostic and believes you can get sufficient motive power for a moral life without immortality, yet he states in this book that at times when animals are regarded as poor dear things, about to become extinct, they receive less just and humane treatment than at times when they are believed to be kindred souls with man, to have something of the divinity of man, and to be sharers with him of the seeds of immortality. That was a very significant thought from the mind of a very sincere agnostic. On the other hand, he adds that where men have given up a belief in their own immortality and then, naturally, do not believe in the immortality of the animals, they are once more on a kindred plane, for there is no longer a great gulf between them, and their action towards animals might be quite as humane as though they believed in animal immortality. But the underlying truth of that statement of fact seemed to be this, that directly one believed a person not to have any personal immortality one regarded him as less divine,

less dignified, and less worthy of love and admiration, and inevitably one's moral action towards that person became weakened and degraded.

And so when people talked of working for the good of the race, it was necessary to ask them what that race was to be—a race of persons or a race of summer flies cut short in an hour. Were we to regard the race that is to come as a collection of meaningless automata which would go out at the shock of death, or that infinitely more lovable race—beings with unshakable personalities, with immortal souls? If we were to take the former alternative and regard the race as the secularist regards it, then we might say with Tennyson :—

‘What is it all but the trouble of ants in the gleam of a million, million of suns?’

To put the matter in another way: if a painter were told that the work to which he was devoting so much labour, the work on which he was concentrating his skill and attention and love, was inevitably to be destroyed in about a quarter of an hour after it was finished—or rather one might say before it reached completion, because life was often destroyed long before it reached maturity—naturally in such a case the painter would lose heart and not paint quite so well. Or, again, if the secularist in the world of art came to the painter and said to him, ‘Although your painting is going to be destroyed before you have painted it, work for the good of other pictures and other painters; thus you will be able to complete your idea in the work of others’; in such a case the painter might reply that this would give him a true motive for his work. But then he might also ask, ‘What about these other pictures? Are they also to be destroyed in the same way? I might be willing that my pictures should be destroyed if my ideas are to live again in other pictures, but not in pictures that are also to be ruthlessly blotted out. I am willing to work if my own pictures are to be allowed completion and permanence; or I am willing that my own work should perish if only some other work by my help shall be produced and shall be permanent, and not lost. But I am not willing to work for the shoddy idea of the immortality of the race of pictures if each individual one is to be blotted out at the moment of its completion.’

I do not think (the speaker continued) that the people who build castles on the sand by the sea-shore—it may be very wicked of them, but I don't think they can put the same earnestness into their work as the people who are given some guarantee that the castles of stone which they build on the rock will last for generation after generation. The inevitable result of the secularist idea seems to be a kind of moral flatness—the bursting of the bubble of effort. And I think that very often people do not see this inevitable result, chiefly because most secularists themselves, I should say (it is difficult to speak in generalities in such matters), are living a moral and ethical life considerably above the average ethical life of the day. And this is simply because—I think you will find—all people who have the courage (whether they are Spiritualists or secularists) to become in the minority in order to challenge current ideals,—such people are naturally the sturdiest and most moral people of their age. But once let that idea be generally accepted and then I think it will be found less a possible driving force towards moral perfection, towards ethical effort, far less, than even Christianity, which has now so signally failed, not because ultimately it will fail—I believe it has the future with it in the true sense, apart from all temporal manifestation in creeds, for the spirit of it is eternal and indestructible. It has signally failed because where it has been accepted by the vast mass of people it has become a merely traditional belief and has no power to influence towards conduct; but I believe infinitely less power would be found in the traditional belief and general acceptance of the secularist creed. I believe that under such conditions you would ultimately arrive at a moral flatness absolutely horrible to contemplate. Therefore, for that reason I feel that there is an ethical necessity in the idea of immortality. That is the position I shall take up to-night, that some kind of idea of immortality gives me the guarantee that there will be a plane of existence, or many planes of existence, after death,

where we may work out our eternal fulness of life. The giving of that guarantee seems to me to be the necessary ethical basis for a motive of thought and action in life here below.

Proceeding, Mr. Noel said it seemed to him that this idea of immortality gave the greatest driving force and motive power that he could personally conceive of for right action towards our fellow-men in the present life. He did not wish them to misunderstand him. He would not for a moment have them think that if that hope of immortality was absent they should not behave well towards their fellow-men, simply because on the one hand they would cease to fear the some unpleasant results of misconduct would occur to them after death, or on the other hand, would expect some mere sugar-plum as the result of their right-doing. The idea of reward and punishment never altered the true inner motive of action, and therefore it was more or less a worthless idea. What he meant was that we must believe in the permanent consciousness or individuality of the people we helped in order to help them strenuously and well; we must believe in them as divine, and therefore worthy of help. That, to his mind, gave the biggest driving force towards great motive and great action. To him, he confessed, it was only a hope, although that word ‘only’ seemed disparaging. It reminded him of those persons who asked: ‘Was Jesus a mere man?’ as though to be a man was not the best thing one could conceive of. (Applause.) His hope, however, amounted to a firm, unshakable conviction, although in this connection Mr. Noel added that the outward phenomena of spiritist manifestations had not convinced him personally of the spirit hypothesis. At the same time, he thought the phenomena were of the very greatest interest and intensely important, and the spirit hypothesis remained for him in the front rank of other hypotheses—at any rate, it had held its own pretty well against all others. To him it was more the absolute ethical necessity of things that made immortality a reality. It was built upon the undying conviction one had in the ultimate goodness of things. He did not contend that it was an absolutely rational belief, but it arose from a fundamental feeling of the goodness at the root of things, the belief that the great Father-Mother Power would not finally abandon us. That great Power had implanted in us something which had possibly evolved through long ages—there was in us a tremendous hunger for love, goodness, and justice. There seemed no adequate ground presented in this little rounded life of ours for those desires to reach their fulfilment, to attain the object of their quest, and that belief in justice made it impossible for him to doubt that those desires would be satisfied in some kind of existence after death. Reason truly might be the highest thing in the world, but reason was not reasonable—it was not reason at all—unless it took account of all that the mind could draw from the realm of imagination, thought, feeling, and desire. ‘The truest, highest reason does not show me that these desires could be implanted in man in order to be cut short at death and left unfulfilled.’ (Applause.)

Proceeding, the speaker said: ‘Now I have spoken of immortality of some kind. What I mean by that is that to me it does not seem so important, as far as getting this ethical driving force is concerned, whether you believe in a separate self-conscious individual immortality or whether you believe in the permanence of that great spirit which produced us and into which we must go ultimately, as long as you believe that it is not a loss of any of our fundamental powers after death.’

The idea of race immortality, Mr. Noel contended, was nothing but a shibboleth. If they were to have this ethical basis for motive and conduct, they must either believe in individual spirit immortality after death or the merging of the self-consciousness into the greater consciousness of which it was always part and parcel, with which it was identical. Either the Eastern or the Western belief in immortality would give this ethical driving force in the life. In regard to the Eastern way of looking at the matter it was very likely that we Westerns made a great mistake about what is called Nirvana. It was possible that Nirvana did not mean an actual impersonal absorption of the individual into the cosmic consciousness; it probably meant the paring off from the individual of all things that

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ould prevent the cosmic—or God—consciousness from rushing into the individual soul and filling it. It was difficult to grasp Eastern methods of expression. Their words had such different concepts behind them as compared with Western terms. Even in the West words had changed their meanings. The word 'personality,' for instance, had come to mean something very different from what it meant in the Middle Ages. It seemed to him that the meaning which he had suggested as being the true signification of the term *irvana* was much more the Eastern idea than the absolute merging of the soul into the universal life, as a wave was absorbed into the ocean.

Passing on to the consideration of the idea of 'eternal life,' Mr. Noel said he took that term to signify something entirely distinct from immortality. Christ said: 'I have come that they might have life, and that they might have it more abundantly'—a sentence which had been robbed of all its meaning and rich suggestiveness by an idea that it meant 'I have come that they may escape roasting after death and may play the harp in a sort of monotonous heaven.' But of course it did not mean that. Throughout his teachings Christ talked about life; He promised us a greater experience of life, not a mere dull, monotonous existence. Immortality seemed to mean existence here carried on to a future plane or planes of being after death, and it supplied the condition in which eternal life might be gained and worked out. Eternal life was more qualitative than quantitative. One might have it in a moment, for a moment, here below. It was a great experience of being full and flowing over with love for all mankind. It was a condition of the soul, and not a mere guarantee of future existence. A future existence only supplied the plane on which eternal life might be gained and enjoyed, if gained.

As man emerged—as probably he did emerge—from the animal, the desirable thing to do seemed to him to be to struggle for his own material existence. Huxley had pointed out in one of his essays that as time went on an extraordinary break appeared in the evolution of man, and that the progress which occurred after that break seemed to consist in man's, by a sort of paradox, kicking down the ape and tiger ladder by which he had risen. If man progressed after death it would be by developing within himself the instincts of justice, fellowship, and love for his fellow-men. But to him (the speaker) it seemed that there was no break whatever, and that those who, in however slight a degree, were trying to live the life of fellowship were not less but infinitely more engaged in a struggle for existence.

Men were born on the spiritual plane like kittens. They began by struggling together, but when they opened their eyes and were able to perceive the things around them, they began to enter into social relationships with others as the result of ethical ideas. Those whose eyes had been most truly opened saw that life was one, that there was one God, Father and Mother of all, and that we were all brethren, and that to struggle against each other was to struggle down to death. The real struggle was to evolve more abundantly the life of true relationship with the Universe—the spiritual Universe in which we live.

So far as his knowledge of Greek extended, as a reader of Plato, and more especially of the New Testament, Mr. Noel said that he thought that the word 'aionios,' translated 'eternal,' had nothing to do with duration, but had to do with a quality, character, or experience of life. They could have eternal life as an experience here and now. One might get an example in the life led by the mother enwrapt in the life of her children; one gained a glimpse there of the 'eternal life,' of fellowship, of 'love which is love indeed.' The New Testament starts with the idea that we were already dead because we are out of relationship with our fellow-men. 'Ye that were sometime dead he hath quickened and made alive again.' In the sacred writings of all true religions eternal life means getting into right relationship with one's fellow-men. We gained some glimpse of that in the life of those people who had come into that right relationship. The mother gained a tremendous motive force through her love for her child. To have such a love meant that one's actions became spontaneously right. Before one had that love—that germ of eternal

life—one might feel it a terrible drag to do what one ought to do, but having gained a knowledge of that love one had gained the life force which is eternal, and in the case of the mother, for instance, it would be harder for her not to act for her child—that would be the hardship, the terrible thing, not the task itself. Or again, let them think of a man's friend struggling in the river. If the man's soul were one with the soul of his drowning friend, he would not stop to think of future reward or punishment. He would not stop to weigh the ethical value of his conduct. He would not think at all. His action would be spontaneous, because he would have some measure of that feeling of love experienced by those who entered right relationships with their fellow-beings—it would be a natural, spontaneous instinct, as being the only thing, the right thing, that he should plunge in to the assistance of his drowning friend.

Another instance of this love might be found in the case of two lovers who would not find it hard to make sacrifices for the sake of each other. They would find it harder not to be allowed to impose obligations upon themselves. They might take the case of a man who was what Ibsen called 'hermetically sealed in the barrel of self,' and who, therefore, lived a wretched existence. But suppose that he went to a Wagner concert, or that he was a Roman Catholic and went to the Mass, he might find there something that lifted him out of himself, some development of the germ of fellowship in him. He might be visited by some powerful emotion, something that would prompt him to exclaim, 'Oh, that I could do something for my fellow-men! I would that I could emulate some heroic deed!' That emotion would be the expression of a germ of eternal life latent in the man; or it might be stirred by some wonderful scene in Nature, or by viewing some extraordinary representation of the divinity of life. The possibility of gaining that experience was measured by our capacity for getting into right relationships with our fellows. We had to become at one with the universal spirit, to will, to choose voluntarily as a glorious choice to become part of this living, moving, universal life whose beginning and middle and end was God. Then we should feel that life flowing all through us. The great world-consciousness, the consciousness of God, would have become ours, and we should have reached some measure of that life which is eternal, which included immortality as the plane of its action, and which was the only life worth having either in this world or in the worlds beyond. (Applause.)

THE PRESIDENT having announced that Mr. Noel was willing to answer questions,

MADAME MONTAGUE observed that in the course of his address Mr. Noel had stated or seemed to imply that immortality was a condition, and had no permanence. If one removed the quality of permanence from immortality it would cease to be immortality.

MR. NOEL said he quite agreed, and if he had made the statement indicated he had to apologise for the looseness of his terms. But he hardly thought he could have said so.

MR. THURSTAN expressed the indebtedness of the audience to Mr. Noel for his address. Referring to the ethical impulse derived from a belief in the immortality of the persons around us and its influence on the progress of the race, he thought that Spiritualists had a far greater impulse than any other body of believers in the immortality of the soul. The reason of this was that they found that the imperfections of their cause were not due to the actual intercourse they had established with the unseen world, or to the means of intercourse employed, but simply to the imperfections of the race now existing on this planet. They had been abused by their opponents for not getting any high wisdom and no high results. Why was this? It was due to the terribly imperfect specimens of humanity we were constantly allowing to pass to the other side. That supplied a strong motive for endeavouring to improve the race. Referring to the lecturer's definition of eternal life, Mr. Thurstan said that this was the life that the advanced spirits of the other world returned to tell us of—the life of fulness and energy which belonged to us as spirits and was a proof of our being spirits here on earth. (Applause.)

MR. J. J. MORSE said he had been greatly interested and somewhat edified and instructed by the very eloquent pre-

sentation they had listened to that evening. A 'belief' in a future life was a valuable stepping-stone to higher conditions; but 'knowledge' was something more solid. To believe in 'some kind of a future life' suggested a belief of a very nebulous kind, and rested on a foundation that seemed a trifle unsatisfactory. One thing in the address which appealed very much to him was the lecturer's repudiation of the 'sugar-plum' heaven, and of 'the place where the whip is kept.' The idea that we should be good because of a reward to be gained was an idea repulsive to any intelligent person, especially so to Spiritualists. But the kind of future life was the question. Spiritualists asserted that they knew something of the nature of that future life. The spirits said that certain conditions exist in their state of life and that they themselves present certain personal conditions which they asserted were, in the main, the consequence of the kind of life they lived on earth. We needed to realise the fact that we shall continue to exist after death, and that our moral responsibility did not begin in this world to end at the grave, but continued into the other world. That carried the solidarity of the human race through death beyond the grave on to that other plane of life. That supplied a moral incentive. But a moral belief without adequate demonstration was only half the battle. Even to claim 'knowledge' did not altogether win the fight. They must push the struggle further. A future life that rested on the testimony of departed spirits was strongly demonstrated; but they must root the question in the bosom of Nature itself. Unless, then, continued existence was part and parcel of the constitution and evolution of the Universe, they would always be in danger of belief replacing knowledge.

Replying to Mrs. Jackson, who asked for an explanation of the term 'cosmic consciousness,' Mr. Noel said that the difficulty of giving a really satisfactory explanation of the phrase had led him to touch very lightly upon it in his address. He thought the best explanation, perhaps, was to be found in Edward Carpenter's book, 'From Adam's Peak to Elephanta.' While in India Mr. Carpenter was introduced to certain mystics who professed to have had some definite experience of this wider consciousness. They seem to have been able to say that they were identical with Nature or certain parts of Nature. They could say, not as a mere poetical flourish, but as a literal truth; 'I am the wave that beats upon the shore—I am that shore,' and they did feel that identity with their fellow-men which gave them an expanded consciousness, which did not seem to be that of the individual but of some greater Being whose consciousness had flowed into them from without—the Being whom Westerns would call the Holy Spirit. In that book Mr. Carpenter drew an interesting parallel between the mystical experiences of these Indians and the experiences of such unique men in the West as Walt Whitman, who did seem to have arrived, not by self-suppression, but by sympathetic self-expression, at a kind of wider consciousness which might almost be called a world-consciousness.

Referring to Mr. Morse's remarks, Mr. Noel said he entirely agreed that the mere belief in immortality was not sufficient in itself as a moral driving force; that idea was implicit, although perhaps not sufficiently explicit, in his (Mr. Noel's) address.

MR. E. W. WALLIS thought they must all feel very grateful to Mr. Noel for the beautiful and stimulating address to which they had just listened. It seemed to him that the spiritual inrush to which the lecturer had referred could not come unless we ourselves were spiritual beings with interior capabilities of response. That took them right down to the first principle—the recognition of the spiritual nature of man, and the lecturer himself had referred to this very thing when he spoke of such manifestations as the natural and spontaneous expressions of our inner soul nature. So long as we were immersed in the bodily life on the plane of the senses, having eyes we saw not, and having ears we heard not; but just so soon as we awakened, just so soon as the spiritual consciousness within us was aroused and quickened, we could see and we could hear. 'And I suppose,' Mr. Wallis continued, 'that is what is called sometimes the second birth, or being born again; and that point comes to my mind in regard to this question of a

separate or a merging immortality. I think we shall always retain a consciousness of individual existence, but a deepened and broadened that we shall be at one with Nature, not merged in the sense that a wave is lost in the sea.' It was rather that we should become so attuned, respondent, and so harmonious, that just as one could listen to an orchestra and catch the note of every individual instrument, so we should become separate notes in the great orchestra of spiritual life. One thing he (Mr. Wallis) wished to emphasise was that the life of good, of righteousness, of purity was perfectly natural to the soul, and to work with and for each other seemed to be the ideal expression of this beautiful philosophy. He concluded by moving a vote of thanks to Mr. Noel for his very stimulative, spiritual, and helpful address, a vote which was subsequently formally passed.

THE PRESIDENT, in allusion to a suggestion made during the evening to the effect that Mr. Noel was outside the spiritualist camp, referred to the fact that Mr. Noel's father, the Hon. Roden Noel, took a great interest in the phenomena. In regard to the term 'aionios,' he was sorry to differ from Mr. Noel. The word did not, he believed, in its literal sense, refer to quality, but simply to duration.

MR. NOEL, in acknowledging the resolution of thanks, said that although he knew that the President's interpretation of the Greek phrase in question was one accepted by many learned scholars, there were, nevertheless, several authorities who very much believed in the interpretation he (Mr. Noel) had given. The derivation of words was sometimes very misleading, and he thought that was the case in the present instance, for it did not seem to him that 'aionios' had any reference to space and time. He had listened with pleasure to Mr. Wallis's remarks. A belief in evolution was quite consistent with a belief in the naturalness of the spirit life, for all that appeared in Nature was implicit in the earlier stages, and even in the lowest of God's creatures there was some promise of that which is divine and kingly. (Applause)

The proceedings then concluded.

LETTERS TO THE EDITOR.

(Continued from page 65.)

Out of the Body.

SIR,—Among other psychic experiences that I had while in Scandinavia, the one I am about to relate is remarkable. Towards midnight during the last week that I was in Norway (the day I really forgot, as one day there was much as another) I was lying in bed, very placid and quiet, feeling at peace with the world and myself. I was too tired to read and yet not sleepy, when the thought came to me to try and go to England spiritually. I have often travelled in the spirit body and I thought 'if I can only do it now while here in Norway, it will be a good test.' After taking several deep breaths I found myself out of my body and in the Norwegian snow in the streets of Skien, but no one seemed to see me. I noticed that a certain telephone wire was broken down by the snow (a fact which I verified next morning). Then a sense of freedom and happiness seemed to fill my whole being and with a little effort of mind I was off into the mid-air, travelling towards England. I was not alone, however, for my two spirit guides (or rather my mother and guide) were present, one on each side of me. I found myself, eventually, at my London home, and to my surprise noticed that there was a slight sprinkling of snow upon the ground. I expected that the bed in which I usually sleep when in London would be occupied by C., but when I got into the house and entered my bedroom I was much surprised to see that it was tenanted by N. and S., two small members of the family, and upon the bed, over the white cover, I saw a something black which I could not understand, yet it was there. I remembered all this clearly when I regained my normal condition in Norway, and I said to myself, 'I will tell my landlady about it, and find out if what I have seen is correct.' Since coming home I have related my experience to Mrs. S., and found that everything was as I saw it. The children were sleeping in the bed and, owing to the cold night, they had spread a dark overcoat over it, and that was the dark object that I was unable to understand. There was only one night that week during which there was snow in London. Some people might say that it was only my imagination, and that there was not a ghost of evidence to support the idea of my leaving the body; but I did not expect to see snow, as I had received a letter from London in the morning in which my friend spoke of the

warmth of the weather; I did not expect to see N. and S. in my bed, neither did I expect to see the overcoat on it; but I did anticipate that which I did not see and saw what I had not expected.

These are the facts, and I must leave your readers to judge of their significance.

ALFRED VOUT PETERS.

I hereby certify that what Mr. Peters writes is true and he could not have known or heard from myself or family what he related to me, for every detail, even to the position of the children in the bed, was correct.

(MRS.) M. S.

'Neither Facts nor Science.'

SIR.—A few weeks ago a critical and historical author of note expressed his views to me as follows: 'In Spiritualism, as such, I see neither facts nor science'; but, at about the same time, an incident occurred to me in which I see both fact and science.

I attended a séance—an absolute stranger to all present so far as personal acquaintance is concerned; and only one person knew even of my probable attendance. During the preliminary singing, &c., the medium became entranced, and apparently under the urging of some unseen power she made certain motions intimating that I was the person required. I moved my chair close up. There were some broken utterances and incoherent speech, but the word 'brother,' with a few more sounds, was distinguishable. The manager of the sitting asked if I had a brother in the spirit world. The reply was 'Yes.' 'Then perhaps,' said he, 'this is something for you.' After further ineffectual efforts to speak, coupled with signs of recognition and feeling, which cannot be described here, the medium made motions as if wishing to write. Paper and pencil were quickly placed on the table, and then, in a dim light, some rapid script was given, which is still in my possession. Examination showed it to be partly illegible, whereas some of it is quite clear. It reads as a kindly message, either from my brother or from some representative of the same. At the bottom is the signature, giving both Christian and surname correctly.

That scrap of paper—a scrawl, some would call it—is to me a surprise! Behind it, as behind every message which the telegraph boy brings us, are facts and science. Is it not a telegram from the Silent Land?

SAMUEL KEYWORTH.

49, Pemberton-road,
Haringay, N.

The Boy Preacher.

SIR.—Those who have read Mr. Atwood's article in 'LIGHT' of January 25th, may be interested in knowing that the boy preacher, Jack Cooke, made his débüt under that title in Manchester, preaching at street corners, and the rich flow of language and immense knowledge of the boy made it evident to those acquainted with Spiritualism that he was speaking under spirit control; but what puzzled us most was that if asked to speak on Spiritualism he would deliver a tirade against it. From Manchester he went to America and preached there to vast audiences, returning some little time ago. His mother was a beloved and valued friend of mine, and I have heard her say that the system of dress-cutting—the Anglo-Parisian style, which she patented—was given to her directly from the other side. She was a devout attendant at our places of worship, and two others, at least, of her children were very mediumistic.

It may also interest your readers to know that a tale now being printed in 'The Lyceum Banner,' entitled 'Frank Burgoine: Outcast,' written by John M. Stuart-Young, deals with the inspirational powers of Master Jack Cooke and describes the home life in Manchester. This tale was begun in the September number of last year, I believe, and is very interesting and well-written.

I had not had time to read the issue of 'LIGHT' in which Mr. Atwood's communication appeared, when a gentleman friend called and asked me if I had seen it, and suggested that I should write to you and tell you what I knew about the matter.

Tweed Green,
Whalley Range, Manchester.

Removal of Evil Influences.

SIR.—I am anxious to make known through the medium of your paper, the results of a visit I paid some months ago to Mr. Clement Harding, 20, Harbledown-road, Munster Park, Fulham, S.W.

I had been much struck by the testimony of 'One who has got out of Darkness into Light,' which appeared in 'LIGHT' of October 5th, 1901, who had been delivered through Mr. Harding's instrumentality from a terrible experience of tormenting obsession of long standing, and I resolved to put the case of a member of my family into

his hands. This young girl had for some time been suffering from delusions caused by evil agencies, brought on in the first instance by injudicious attempts to investigate spiritualistic phenomena, and afterwards by seeking to develop herself rather too hastily as a writing medium.

Although she had partially recovered when I brought her case to the notice of Mr. Harding, yet her condition was still sufficiently serious to cause her family great anxiety, and she was quite unfit for the duties and pleasures of life. But I am now thankful to say that, owing to Mr. Harding's untiring and sympathetic efforts and mediumship, and to the angels and higher spirits who work by, and through, him, and whose gracious presence has been often felt in my home, she has recovered her health and happiness, and is no longer under evil influences. I look forward to even better things than these, when she will be made meet for the Master's use, and be in a condition to use her psychic gifts as a servant of Christ.

That this is possible is largely due to Mr. Harding's prayers and gifts, and I am sure many will be glad to avail themselves of his undoubted power of casting out evil spirits.

ONE WHO GIVETH GOD THANKS.

Rev. Holden E. Sampson.

SIR.—I have read a letter in your columns signed 'Fredk. London,' purporting to accept my challenge. In reply to this gentleman, I have only to say that I absolutely decline to have any dealings with him except on oath in the witness box of a court of justice. He has referred to certain 'threatening letters' addressed by me to certain persons, threatening libel actions, and he infers from this that I fear publicity and 'exposure.' It is true that, on receiving several communications from persons in Birmingham, and the original copies of certain letters addressed by Mr. London and others (which letters I possess, and which persons I can call as witnesses), I sent these letters in which I stated that I should take proceedings for libel, as many of my well-wishers have repeatedly urged me to do.

I came to London in October last, fully with the intent to thus proceed. Nothing did I desire more than such publicity in open court, and the clearing away of these defamatory statements. But, after consultation in legal circles, I found that the provisions of the law for the protection of British subjects from libel are only framed for the rich, and not for the poor. Being a poor man, without a penny (as Mr. London well knows), I found it impossible to carry out my intentions. Then I wrote a statement and, enclosing the pamphlet 'The Cult of the Cross and Serpent,' and the published correspondence in 'LIGHT,' sent them to the Home Secretary, appealing to him to prosecute me, if possible, for the gross breaches of the law of which, if your article and Mr. London's charges are true, I am guilty. But I received no reply except a printed form of acknowledgment. Again I wrote, asking the Home Secretary to give me the facilities, *in forma pauperis*, of proceeding against my libellers, in an action in the civil courts. This second letter evoked only the usual printed acknowledgment. Thus, again and again, have I been foiled in my efforts to obtain justice and to challenge the 'exposure' which Mr. London suggests I have feared and sought to 'prevent by intimidation.'

As to the conditions put forward by Mr. London, I ask, how can a penniless man furnish £50 for 'expenses'? That is my sole reason for declining such a challenge, except that which I have already stated above, namely, that I will not stand to be judged or examined by Mr. London. I will gladly face him if he appears as a witness in a court of law. But never will I appear in any private and irresponsible tribunal to be examined by a man who has been consistently acting against me.

I conclude by referring you to the terms which I have already proposed to you for a committee of inquiry, and I stand by those terms. I offer to place myself before a committee of gentlemen nominated by myself and yourself, equally, to have my whole past and present life investigated, and I offer to submit my whole teaching to a committee of gentlemen, Spiritualists and others in equal number, with a view to examine me categorically and hear me fully as to my teaching. No doubt, if the committee is formed, and the inquiry is arranged, I shall find the means to attend at the appointed time, even if I have to cross Europe on foot.

VIA INSTITUTO PIGNATELLI, 17,
PALERMO, SICILY.

JANUARY 28TH.

[The communication in which Mr. Sampson made the proposal to which he refers, for a committee of inquiry, was written some months ago, and as it also contained the threat of an action for libel against ourselves, we thought that our most prudent course, under the circumstances, was to ignore it altogether.—ED. 'LIGHT.'

Spiritualists' National Federation Fund of Benevolence.

Sir.—Permit me to again most cordially thank those good friends who have so kindly contributed to this fund during the past month, and on behalf of my committee to assure them that their favours have been most gratefully received. While not in any way desirous of diverting the stream of benevolence flowing to any other channel, private or otherwise, at the same time it may be mentioned that as this is a National fund, and in close association with the National organisation, it is well informed as to the needs involved in the distribution of assistance, and, therefore, its contributors can be assured of the very best disposal being made of their generosity. Our desire to aid the sick, relieve the necessitous, and afford temporary financial help where needed, explains the constant request for further assistance, and doubtless that request, again repeated, will in the present month elicit the usual generous support hitherto so constantly following these appeals, and for the ready publication of which, on behalf of my committee, I again desire to most heartily thank you.

Faithfully yours, J. J. MORSE,
Florence House, Hon. Financial Secretary.
26, Osnaburgh-street,
London, N.W.,
February 1st, 1902.

CONTRIBUTIONS RECEIVED DURING JANUARY, 1902.—Miss E. L. B. Stone, Oxford, 3s. 6d.; Mr. W. Webber, Bristol, 2s. 6d.; Miss A. S. Wormall, Ilfracombe, 5s.; Miss E. Young, Mombassa, B.E.A., per 'LIGHT', 8s. 8d.; Mrs. A. A. Squire, Sunderland, 2s.; 'J. C.', 2s. 6d.; A. Smedley, Esq., Belper, £1; Mrs. A. Smedley, Belper, £1; Mrs. L. Moors, Horsecastles, 5s.; Rev. Adam Rushton, Macclesfield, £1; 'W. S.' per 'The Two Worlds', 1s.; Mrs. Kate Taylor-Robinson, Manchester, for flowers sold at Lyceum party, Princess Hall, Manchester, 2s. 2d.; Mr. A. J. Janes, London, 15s.; Miss E. M. Hodges, Torquay, 2s.; 'Onward', 2s. 6d.—Total, £5 11s. 10d.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last, a happy meeting was held. Mr. W. Millard gave a trance address on 'Spiritual Aids and Perseverance.' The usual séance followed. Free invitations to all.—M.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, our leader, Mrs. Holgate, gave a short address on 'The Present Work.' A good after-circle was held. On Sunday next, at 7 p.m., Mr. Hough will be the speaker; a public circle will be held at 8 o'clock; and on Thursday, at 8 p.m.—S. OSBURN, Sec.

LONDON PSYCHIC SOCIETY.—A meeting was held at the society's headquarters, 3d, Hyde Park-mansions, on Sunday evening last, when Madame Katherine St. Clair delivered a very learned and eloquent address on 'Dreams.' The discussion which followed was very interesting and instructive. For next Sunday, see front page.—E. J., Hon. Sec.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last a capital address by Mr. Richard Bullen, of Stratford, was listened to with appreciation by all. On Sunday next, at 7 p.m., Mr. W. Ronald Brailey will be our speaker. Will all friends in the neighbourhood, interested in our movement, please make a special effort to be present?—F. H. F., 3, Ranelagh-road, Wood Green, N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last those who braved the elements were amply rewarded by listening to an eloquent trance address by Mr. J. J. Morse, on 'What Men Shall Find in the After Life.' This subject gave full scope to the unfoldment of the powers of the philosopher inspiring Mr. Morse. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCIE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last, Miss Florence Morse gave an address which mainly dealt with past and present conceptions of the after-life, and the attitude of the Church with regard to altered views consequent on the spread of Modern Spiritualism. Very interesting clairvoyance followed, which was of value, and some written questions were replied to in a capable and satisfactory manner. We are pleased to record the further usefulness of Miss Morse as a platform worker. Our thanks are due to Mrs. Bunn, who kindly played for us and also sang 'The Golden Gate.' Would that other talented musical friends would help likewise. On Sunday next, Mr. E. W. Wallis will be welcomed; his discourse will be entitled 'Spiritualism: Is it dangerous or beneficial? A reply to a critic.'—A. J. C., Cor. Sec., 53, Bouvierie-road, N.

MANOR PARK, TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last we had quite a spiritual feast, as the Union of London Spiritualists held their conference here. On Sunday next, at 11 a.m., a public discussion; at 7 p.m., Mr. Gwinn. 'LIGHT' on sale.—A. JAMRACH, Hon. Sec.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. J. Adams, president of the Battersea Society, gave an interesting and instructive address, after which Mr. Weedemeyer gave very successful clairvoyant descriptions at a moment's notice in response to an invitation from the platform, for which our thanks are due. On Sunday next, at 7 p.m., an address by Mr. J. C. Kenworthy.—N. RIST.

ISLINGTON SPIRITUALIST SOCIETY, 111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mrs. Brenchley, speaking on 'The Mission of Spiritualism,' said there is one way to show our love to our neighbours, by going to them with our gospel. 'There is no death,' and giving them directions how to hold communion with their friends in the spirit world. On Sunday next, at 7 p.m., Mr. Brenchley will speak on 'The Apostle Paul.'—E. COATES.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CINER).—Mr. E. Whyte delivered an absorbing address on 'Heaven and Hell.' His presentation of the Spiritualist conception of these conditions was so luminous and logical as to compel assent. He drew a glowing picture of the ill effects on a sensitive soul of the orthodox conception of hell, and maintained that it was insulting God to suppose that He desired anything but good for His children. On Sunday next, Mr. Whyte will speak on 'The Fatherhood of God and Brotherhood of Man.'—W. F. LAWRENCE, Hon. Sec.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLY-STREET.—On Sunday last, Mr. R. Boddington, as an introduction to his address, gave a short reading entitled 'What is Hell?' Following on the subject the speaker claimed that the whole philosophy of Spiritualism is contained in the claim that the conscience of the individual is the ultimate judge. Mrs. Gould presided. On Sunday next, at 11 a.m., public séance; at 3 p.m., Lyceum; at 7 p.m., public meeting; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; on Saturday, at 8.30 p.m., social evening.—YULE.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday evening last Mr. Drake, an ardent worker in the cause for over thirty years, delivered an instructive address in which he related interesting experiences and spoke of the changed attitude of the public towards Spiritualists. It was a clever address with a capital moral. On Sunday next, at 7 p.m., discourse by Miss A. V. Earle; at 8 p.m., public circle. For the convenience of members a circle has been started in East Dulwich, and we hope from time to time to open others in the district. Social concert on the 27th inst.—VERAX.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—The amalgamated social on Saturday was an immense success. The music and songs were ably rendered by Mesdames Barton and Budd, and Messrs. Fielder, Kenyon, and friends. This celebration will probably become an annual fixture. On Sunday Mrs. Boddington discoursed on the 'Light of the New Century.' On Sunday next, at 7 p.m., Miss Florence Morse. On Saturday, at 8 p.m., a social. On Friday, at 8.15 p.m., public circle. On Saturday, February 15th, the intervals will be filled with a giant Edison phonograph.—COR.

UNION OF LONDON SPIRITUALISTS.—At the conference of the above Union, held at Manor Park Temperance Hall, on Sunday afternoon last, Mr. H. Brooks, vice-president, read a paper entitled, 'The Soul's Awakening, and the Deepening of Spiritual Life,' which drew forth much discussion, in which Messrs. Dennis, Frost, Kenneth, D. J. Davis, Clegg, Veitch, Graer, and Mrs. Roberts took part. Mr. G. Tayler Gwinn, president, occupied the chair. At 5 p.m. a good number of friends sat down to tea, kindly arranged by Mrs. Lock and other lady friends, to whom the Union are greatly indebted. At 7 p.m. a large gathering filled the hall to listen to fine addresses by Messrs. M. Clegg, D. J. Davis, H. Brooks, and Mr. G. Tayler Gwinn, on 'The Beauties of Spiritualism.'—D. J. DAVIS, Secretary.

AMBERWELL NEW-ROAD, CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—The Sunday morning public circle continues to be well attended by anxious investigators. On Sunday last the subject of the evening address, through the mediumship of Mr. W. E. Long, was 'Spirit Communion.' The reality of this communion with the higher spirits, and with the Father-God, as exemplified by Jesus and His disciples, was enforced by the speaker in glowing terms. We omitted to mention in our last report that the anniversary collection amounted to £5 8s. 11d.; also a wonderful case of magnetic healing at the after-circle, by Mr. W. Pound, who cured one of our members of inflammation of the nerves in seven minutes. On Sunday next, at 11.15 a.m., a public circle; and at 6.30 p.m., Mr. W. E. Long.—J. C.